A U M

The glorious sun shines on the evil and the mean man as well as on the good; the earth withholds not her grain and fruits from either high or low, or well-disposed or those whose hearts are black with sin. How shall we, the image of God, hold back our help or sympathy from those who are in need?—*Tibetan Precepts.*

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LITERARY JOTTINGS*

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS

By an Unpopular Philosopher.

THEOSOPHISTS and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged," is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority." I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

* This article first appeared in *Lucifer* for September, 1892.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it, *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who to-day lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male "flowers of evil," the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic

mancenillier—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed," saith David. But since the "authorities," social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are not always those of the Lord; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities," which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option, without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of pre-

serving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities," their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however "unpopular," seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

PROVERBS FROM LUCIFER*

Restrain, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind; let the riches thou possesseth be acquired by thy own good actions, with those gratify thy soul.

The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

Who is thy wife, and who is thy son? How great and wonderful is this world: whose thou art, and whence thou comest? Meditate on this, my brother, and again on this.

Be not proud of wealth, and attendants, and youth, since time destroys all of them in the twinkling of an eye; check thy attachment to all these illusions, like *Maya;* fix thy heart on the foot of *Brahma,* and thou wilt soon know him.

As a drop of water moves in the leaf of the Lotus: thus or more slippery, is human life. The company of the virtuous endures here but for a moment: that is the vehicle to bear thee over land and ocean.

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* These proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

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ELEMENTALS*

BY H. P. BLAVATSKY.

THE Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest "Gods" down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings —the primordial germ of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the

*This article first appeared in *Lucifer* for August, 1893.

"degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion of his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious *and terrible affinity*. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, Magic (a science that violates Nature) exists not; it is *but the science by which Nature*

can be controlled. Now, in space there are millions of beings, *not literally spiritual,* for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.*[1]

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive.* An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Aryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,[2] and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which in-

[1]Bulwer-Lytton, *Zanoni.*
[2]Plutarch, *De Isid.,* ch. xxv., p. 360.

spired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that *Souls* inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a dæmon, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the "Samothraces" was a designation of the Fanegods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god,* though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were reverenced during a part of the Mysteries. Belief in Gods, in Larvæ and Umbræ, was a universal belief then, as it is fast becoming—*now.* Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only becouse they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible;* that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images,* these are produced before us . . . and make us realize what are these happy, immortal beings.[1]

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances,* simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms,* and pertain to the Mysteries on account of their dangerous nature.

[1] *De Natura Deorum,* lib. i. cap. xviii.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that Fakirs, and other Eastern wonder-workers, are *mediums;* that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde,* and Govinda Swami; or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Shâstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarâvarti," "I shall not come back," and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."[1]

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the *Rig Veda,* Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods, Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—*their instructors likewise.* For, though in one sense they are all Gods and are all called Pitris

[1]Let the student consult the *Secret Doctrine* on this matter, and he will there find full explanations.

(Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("*non*-Fire-givers")[1] *i. e.*, as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the "fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris, the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vâyu Purâna* and *Harivamsha,* also *Rig Veda);* three of which classes are Arûpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jiva ("seven lives," now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds,* as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Akâsha) to produce beings that became objective and having a form.[2] But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the 'Circle Squared' or immersion of pure Spirit), before the first could be instructed" (Sansk. *Comment.*). Then only, could perfect Beings—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which* all *is,* and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself.* Semi-spiritual in comparison to the first, this vehicle of

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[1] In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explained the two, by an invented fable; the first Pitris were "sons of God" and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools,* a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris.* This is the *exoteric* version.

[2] We find an echo of this in the *Codex Nazaraeus.* Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the "Spirit" (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the "Spiritus" conceives and brings forth "*Seven* Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled,* vol. i. 298-300 *et seq.*)

the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinates all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures;* inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals *(entr'actes)* between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic)* principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"[1] (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar,* "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is

[1] *Idra Suta, Zohar,* iii. 292*b*.

the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see.*" Shûla Mâdan is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble.* He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i. e.,* the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still

more ethereal ones; and, while there remains in it a spark of the *Divine,* the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not.* The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her,* as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.[1]

The ancient Egyptians, who derived their knowledge from the Aryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead,* or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of "Elementaries" and "Elementals." The highest of the former in intelligence and cunning are the so-called "terrestrial spirits." Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has grad-

[1]Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* "moon in the shape of a dust-bin to collect the sins of men!"

ually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Eliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquiæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The "privation" of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external

property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is,* though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "Elementals"—better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdoms. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist

really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

(To be continued.) P-4/8

A WORD ON PRONOUNS*

IT is claimed that civilization cannot alter the nature of the savage. If there be any withdrawal of the restraining influences of civilization, his tendency is inevitably "back to the blanket," and to snake-worship, or whatever form of worship his ancestors may have been given to. This desire to fall down and worship something, or somebody, appears to be one of the proclivities of the human mind not to be eradicated,—not in this age, at least. It was born in the blood, and does not seem to have been civilized out of it, whether the blood be black or white. Carlyle calls it "hero-worship."

These reflections were started by seeing the personal pronouns of the Himalayan Brothers printed with "caps," as the printers say. As, in their case, the name "Brothers" has become a proper name, it may legitimately be capitalized to distinguish it from the name of any, or all other, brothers; but why capitalize their pronouns? Those referring to Christ are usually printed with caps, but it would seem much better to omit them. Can a capital letter add to his glory, or the absence of it detract therefrom? Neither does it add to that of the Himalayan Brothers. The only thing it does do is, in some sort of fashion, to gratify the craving of the human heart to worship in some way, even if it be only the weak sort of adoration expressed through an enlarged letter. These Brothers themselves, if they are what they are represented, would, I fancy, look upon these capitalized pronouns (if their attention were called to them at all) with a smile of pity for this desire to worship and adore. They, of all others, would not wish this empty honor. The higher one rises in the scale of life, the farther the desire for worship and empty honors recedes from him or her. Let us honor all true worth and nobility of character, but never "crook the pregnant hinges of the knee" to any. The Brothers on the Asiatic mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honor those who do succeed, but the silly worship of the past let us strive to outgrow.

FRANCES ELLEN BURR.

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* This article was first printed by William Q. Judge in *The Path* for April, 1889.

NOTE. We have printed the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the "Brothers" spoken of by the writer. We distinctly disagree with Miss Burr when she describes the capitalizing in *Path* or elsewhere of the pronouns used for the "Brothers" as "hero worship," and also with her suggestion that the use of such capitals shall be dispensed with. Her article has not been thus *disfigured,* since she herself omitted the caps. Nor can we agree that the Adepts referred to are, as she says, "simply human like the rest of us," for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Every one is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not "simply like the rest of us." The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower unperfected human gods is beyond our power to measure. And the difference is so great that the writer's second last sentence should be altered to read that, "while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is."—[ED. *Path.*]

FROM THE MUNDAKA UPANISHAD*

When a man's nature has become purified by the serene light of knowledge, then he sees him meditating on him as without parts.

That subtle Self is to be known by thought there where breath has entered fivefold—for every thought of men is interwoven with the senses, and when thought is purified, the Self arises.

Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains.

* These Extracts are selected from some that were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

STUDIES IN ISIS UNVEILED

IV.

EVOLUTION OF THE SOUL.

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

ESOTERIC philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit and matter from the beginning. While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered; for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in a latent state; the evolution of our visible universe must have had a beginning. This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is co-eternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings?

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. Upon inaugurating an active period, an expansion of this Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness" solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still

more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed in and taught by all the ancient peoples. The Hindu doctrines teach of two Pralayas or dissolutions; the one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. A partial cataclysm occurs at the close of every "age" of the world, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent one.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi*-spiritual, then condensed itself more and more, until its physical development. Our physical planet is but the hand-maiden, or rather the maid-of-all-work, of the spirit, its master. The allegorical curse under which it labors, is that it only *procreates*, it does not *create*. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand—its own Redeeming Spirit—at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep"—A MYSTERY. The ancients were philosophers, consistent in all things. Hence they taught that each of these departed worlds, having performed its physical evolution, and reached—through birth, growth, maturity, old age, and death—the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits.

Eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. Of these twelve transformations,* the earth after each of the first six is grosser, and

*These "transformations" refer to the greater and lesser Zodiacal cycles which mark the numerous geological changes on the septenary globes during the immeasurably long course of evolution, and must also include such changes as occur in the passage of life from an old planet to a new one as in the case of the moon and our earth.
[EDITOR THEOSOPHY.]

everything on it—man included—more material, than after the preceding one: while after each of the remaining six, the contrary is true, both man and earth growing more and more refined and spiritual with each terrestrial change. When the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn. If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The Hermetists held every particle of matter contains within itself a spark of the divine essence—or light, *spirit*—which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter."

The pre-existence and god-like powers of the human spirit were believed in by most all the sages of ancient days. The slow development from pre-existing forms was a doctrine with the later Rosicrucians. The Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and of species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. The Pythagorean *Monad,* which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still, the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution, which, throughout millions of ages and successive

transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

The doctrine of the immortality of the soul dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself;* when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life, the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through the cycles and spheres of individual life, physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reassert its existence, except in the cases of those more spiritual natures, which, with every cycle, became more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal—the soul, *per se,* is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle. The cycle is moving down, and as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self.

Man before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato—the X cross within the circle. The grand cycle includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach—each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes.

The "coats of skin," mentioned in the third chapter of Genesis as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yogas**; the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. *These cycles,* according to the Chaldean philosophy, *do not embrace all mankind at one and the same time.* Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization. Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. We must go deep indeed into the ab-

*This is evidently a typographical error. The correct word is *yugas*. [EDITOR THEOSOPHY.]

struse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep of the majestic thought of its exponents.

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have pre-existed in the parent of this race. Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis." The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature. For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason. In the Mysteries were symbolized the pre-existent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or re-union with spirit. The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into the higher ones must emanate from the higher spiritual ones, and when arrived at the turning point, be re-absorbed again into the infinite. The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. "Out of him and through him and in him all things are." This is purely Hindu and Brahmanical. The present earth-life is a fall and a punishment. The soul dwells

in "the grave which we call *the body,*" and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Is not this the idea of *Maya,* or the illusion of the senses in physical life, which is so marked a feature of Buddhistical philosophy? Basing all his doctrines on the presence of the Supreme Mind, Plato taught that the *nous,* spirit, or rational soul of man, possessed a kindred nature, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. The basis of this assimilation is always asserted to be the pre-existence of the spirit or *nous.* The greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature—the only aspect under which the Deity will allow itself to be viewed and understood—and their demonstrations, are rejected. The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticize their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the initiates who, like Plato, *did not dare* write them. *In no country were the true esoteric doctrines trusted to writing.* Therefore, those few speculations on the material and spiritual universes which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Who, then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all they knew, and knowing far more, knows also that they knew little, if anything? This "secret doctrine" contains the alpha and omega of universal science; therein lies the corner and the key-stone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, although practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism.

Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock. The secrecy preserved by these sub-lodges, as well as by the one great and supreme lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery. But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even a *name,* though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to lift a corner of the veil which shrouds the majestic doctrines of old. The key must be turned *seven* times before the whole system is divulged. We will give

it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 428; i, 429; ii, 264-5; ii, 424; ii, 420; ii, 455-6; i, 330; i, 433; i, 258; i, 285; i, 251; i, 257; i, 238; i, 212-13; ii, 362; ii, 366; ii, 469; ii, 263; i, 293-4; i, 6; i, 294; i, 295; i, 296; i, 297; i, 152; i, 153; i, 155; i, 612; i, xvi; i, xiv; i, 7; i, xvi; i, xiii; i, xi; i, 424; i, 510; i, 271, f. n.; i, 511; i, 561; ii, 216; ii, 123; ii, 307; ii, 460; ii, 461.

FROM THE UPANISHADS*

Well, then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after reaching death.

Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.

He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.

As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the Sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.

There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.

* * * * * * * *

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

KATHA-UPANISHAD.

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* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

(Continued.)

V.

THE ancient doctrine of the constant, eternal change of every atom from state to state, is founded upon, or rather grows out of, another which postulates that there is no such thing as dead matter. At every conceivable point in the universe there are lives; nowhere can be found a spot that is dead; and each life is forever hastening onward to higher evolution. To admit this, we must of course grant that matter is never perceived by the eye or through any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, say the sages, the thing denominated "matter" by us is an illusion. Even the protoplasm of the schools is not the original matter; it is simply another of the phenomena. This first original matter is called by Paracelsus and others primordial matter, the nearest approach to which in the Eastern school is found in the Sanskrit word *mulaprakriti.* This is the root of matter, invisible, not to be weighed, or measured, or tested with any instrument of human invention. And yet it is the only real matter underlying all the phenomena to which we erroneously give its name. But even it is not dead, but full of the lives first referred to.

Now, bearing this in mind, we consider the vast solar system, yet vast only when not compared with the still greater aggregation of stars and planets around it. The great sidereal year covered by the sun in going through the twelve signs of the zodiac includes over 25,000 mortal years of 365 days each. While this immense circuit is being traversed, the sun drags the whole solar system with him around his own tremendous orbit, and we may imagine—for there are no observations on the point—that, while the 25,000 years of travel around the zodiac have been passing, the solar system as a whole has advanced along the sun's own orbit only a little distance. But after millions of years shall have been consumed in these progresses, the sun must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain—conditions and states of which our scientists have never heard, of which there never has been recorded one single phenomenon; and the difference between planetary conditions then and now will be so great that no resemblance shall be observed.

This is a branch of cyclic law with which the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behavior

under different conditions in other stellar spaces long ago left behind, they have some basis upon which to draw conclusions as to what will be the state of things in ages yet to come.

This brings us to an interesting theory offered by Theosophy respecting life itself as exhibited by man, his death and sleep. It relates also to what is generally called "fatigue." The most usual explanation for the phenomenon of sleep is that the body becomes tired and more or less depleted of its vitality and then seeks repose. This, says Theosophy, is just the opposite of the truth, for, instead of having suffered a loss of vitality, the body, at the conclusion of the day, has more life in it than when it waked. During the waking state the life-waves rush into the body with greater intensity every hour, and, we being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with life. If this periodical adjustment did not occur, the life current would destroy us. Any derangement of the body that tends to inhibit this adjustment is a cause of sleeplessness, and perhaps death. Finally, death of the body is due to the inequality of the contest with the life force; it at last overcomes us, and we are compelled to sink into the grave. Disease, the common property of the human race, only reduces the power of the body to adjust and resist. Children, say the Adepts, sleep more than adults, and need earlier repose, because the bodily machine, being young and tender, is easily overcome by life and made to sleep.

Of course, in so short an article, I cannot elaborate this theory; but, although not probably acceptable now to Science, it will be one day accepted as true. As it is beginning to be thought that electricity is all-pervading, so, perhaps, ere long it will be agreed that life is universal even in what we are used to calling dead matter.

As, however, it is plain to any observant mind that there seems to be more or less intelligence in the operations of this life energy, we naturally approach another interesting Theosophical doctrine as to the beings and hierarchies directing this energy.

VI.

While studying these ancient ideas, we may as well prepare ourselves to have them clash with many long-accepted views. But since Science has very little save conjecture to offer when it attempts to solve the great problems of genesis and cosmogenesis, and, in the act of denying old dogmas, almost always starts with a hypothesis the Theosophist may feel safe. In important matters, such as the heat of the sun or the history of the moon there is no agreement between scientists or astronomers. Newton, Pouillet, Zöllner, Secchi, Fizeau, Waterston, Rosetti, and others all differ about the

sun, the divergence between their estimates of its heat being as high as 8,998,600 degrees.

If we find the Adepts stating that the moon is not a mass thrown off from the earth in cooling, but, on the contrary, is the progenitor of this globe, we need not fear the jeers of a Science that is as uncertain and unsafe in many things as it is positive.

Had I to deal only with those learned men of the schools who abide by the last utterance from the mouths of the leaders of Science, I should never attempt the task of speaking of the beings and hierarchies who guide the lives of which I wrote in my last. My pen would drop from a hand paralyzed by negations. But the spiritual beliefs of the common people will still be in vogue when the learned materialist has passed away. The great Immanuel Kant said: "I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connection with all immaterial natures in the spirit world, that it reciprocally acts upon these, and receives impressions from them." And the greater number of men think so also.

That there are hierarchies ruling in the universe is not a new idea. It can be easily found to-day in the Christian Church. The early fathers taught it, St. Paul spoke of it, and the Roman Catholic Church has it clearly now in the Book of the Ritual of the Spirits of the Stars. The four archangels who guard the four cardinal points represent the groups of rulers in the ancient system, or the heads of each group. In that system the rulers are named Dhyan Chôhans. Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that the Dhyan Chôhans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. Mme. Blavatsky, speaking on this subject in her *Secret Doctrine,* quotes from the old *Book of Dzyan* thus:

"An army of the Sons of Light stands at each angle, the Lipika in the middle wheel."

The four angles are the four quarters, and the "middle wheel" is the center of space; and that center is everywhere, because as space is illimitable, the center of it must be wherever the cognizing consciousness is. And the same author, using the *Disciple's Catechism*, writes:

"What is it that ever is? Space, the Anupadaka. What is it that ever was? The germ in the Root. What is it that is ever coming and going? The great Breath. Then there are three eternals? No, the three are one. That which ever is is one; that which ever was is one; that which is ever being and becoming is also one; and this is space."

In this parentless and eternal space is the wheel in the center where the Lipika are, of whom I cannot speak; at the four angles are the Dhyan Chôhans, and doing their will among men on this earth are the Adepts—the Mahâtmas. The harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyan Chôhan and the Mahâtma—on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamantine chains of the law which they do not understand.

When I said that nothing could be spoken about the Lipika, I meant that, because of their mysterious nature and incomprehensible powers, it is not possible to know enough to say anything with either sense or certainty. But of the Dhyan Chôhans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. For the Adepts are living men, using bodies similar to ours; they are scattered all over the earth in all nations; they know each other, but not according to mere forms and Masonic signs of recognition, unless we call natural, physical, and astral signs Masonic. They have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts again have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyan Chôhans. All in their several degrees do that work which pertains to their degree, and although only to the Highest can be ascribed any governance or guidance of nature and mankind, yet the very least occupies an important place in the whole scheme. Freemasons and the numerous mock-Rosicrucians of the day will probably not unanimously accept this view, inasmuch as these Adepts have not submitted to their ritual; but that there has always been a widespread—and, if you please, a sometimes sneaking—belief in such beings and orders, is not difficult to discern or prove.

VII.

An old argument for the existence of an extra-cosmic—a personal—God, is this very intelligence that appears to pervade nature, from which the conclusion is drawn that there is a being who is the intelligent director. But Theosophy does not admit any such God, for he is neither necessary nor possible. There are too many evidences of implacability in the operations of nature for us to be able for very long to cherish the notion of a personal God. We see that storms will rage and overwhelm good and bad together; that earthquakes have no respect for age, sex or rank, and that wherever a natural law has to act it will do so regardless of human pain or despair.

The Wisdom Religion in postulating hierarchies such as those I have previously referred to, does not thereby outline a personal God. The difference between the personal God—say Jehovah

for one—and the Lipika with the hosts of the Dhyan Chôhans, is very great. Law and order, good sense, decency and progress are all subservient to Jehovah, sometimes disappearing altogether under his beneficent sway; while in the Wisdom Religion the Dhyan Chôhans can only follow the immutable laws eternally traced in the Universal Mind, and this they do intelligently because they are in fact men become gods. As these eternal laws are far-reaching, and as Nature herself is blind, the hierarchies—the hosts at the angles—have to guide the evolutionary progress of matter.

In order to grasp the doctrine better, let us take one period of manifestation such as that we are now in. This began millions of millions of years ago, succeeding a vast period of darkness or hibernation. It is called Chaos in the Christian scheme. And preceding that period of sleep there were eternally other periods of activity or manifestation. Now, in these prior periods of energy and action the same evolutionary progress went on, from and out of which came great beings—men perfected and become what to us are gods, who had aided in countless evolutions in the eternal past. These became Dhyan Chôhans and took part in all succeeding evolutions. Such is the great goal for a human soul to strive after. Before it the paltry and impossible rewards of the Christian heaven turn to dross.

The mistake must not be made of confining these great evolutionary periods and the beings spoken of, to our miserable earth. We are only in the chain. There are other systems, other spaces where energy, knowledge and power are exercised. In the mysterious Milky-Way there are spots vast in size and incomprehensibly distant, where there is room for many such systems as ours; and even while we now watch the assemblage of stars, there is some spot among them where the vast night of death is spreading remorselessly over a once fair system.

Now these beings, under the sway of the law as they are, seem perhaps to be sometimes implacable. Occasions are met where to mortal judgment it would seem to be wise or just to save a city from destruction, or a nation from decay, or a race from total extinction. But if such a fate is the natural result of actions performed or a necessary step in the cyclic sweep, it cannot be averted. As one of the Masters of this noble science has written:

"We never pretended to be able to draw nations in the mass to this or that crisis in spite of the *general drift of the world's cosmic relations*. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary personal God, and the immutable laws were but toys to play with, then, indeed,

might we have created conditions that would have turned this earth into an Arcadia for lofty souls."

And so in individual cases—even among those who are in direct relations with some Adept—the law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will "go out like a torch dipped in water."

Such was the end of ancient Egypt, of whose former glory no man of this day knows aught. Although to us she appears in the historical sky as a full-risen sun, she yet had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of civilization is beginning here again is one of the operations of the just and perfect law of Karma to the eye of the Theosophist, but one of the mysterious workings of an irresponsible providence to those who believe in a personal God who giveth the land of other men to the good Christian. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate by the Lipika to whom I referred last week.

VIII.

Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with

the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere?" Nothing.

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development.

It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you please, to be made clear later on.

The great subject of cycles has been touched upon and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos, as they call them—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reïncarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. It is because, when we were in Atlantean bodies, we did wickedly, not the mere sordid wicked things of this day, but high deeds of evil such as by St. Paul were attributed to unknown spiritual beings in high places. We degraded spiritual things and turned mighty powers over nature to base uses; we did *in excelsis* that which is hinted at now in the glorification of wealth, of material goods, of the individual over the spiritual and above the great Man—Humanity. This has now its compensation in our present inability to attain what we want or to remove from among us the grinding-stones of poverty. We are, as yet, only preparers, much as we may exalt our plainly crude American development.

Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long-forgotten past. This is why the Americans are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated—then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

(To be continued.)

AROUND THE TABLE

A late Spring rain was attending to the needs of the rose garden—had been gently but busily at the task, in fact, all day long. Now and then a little gust of wind, in imitation of the ruder, more vigorous outbursts of the winter storms, would splash the living-room windows and then drip audibly from the sills. The room itself had been cool enough to make a grate fire seem comfortable, a little blaze, which Big Brother had called a "one-alarm fire", as he laid and lighted it. "Not too warm to enjoy, but big enough to be genial", he continued—"and so much more human and companionable than the furnace, don't you think?"

A murmur of assent came from the Family, every one of them at home this evening by some stroke of rare good fortune—and all of them glad of it. Chairs were pulled up; cushions comfortably disposed; lights lowered to the twilight which makes for relaxation and restful conversation. But nobody seemed to want to break the spell of the purring flames, until Spinster yielded to her casual impulse to poke an already "perfectly good" fire, to use Student's phrasing; and the usual play of expostulation and advice as to the best methods of fire nurture began to come from an otherwise good-natured and broad-minded Family.

"Why this sudden need for interference, Spinster?" asked Big Brother, who takes a curious pride in his ability as fire-maker.

"What difference does it make to you, Big Boy?" answered Spinster, calmly administering another quite useless poke to the fire-log, already correctly adjusted.

"Little children should not quarrel," sang Student, airily administering a pat of punishment on Big Brother's broad back, as he bent to readjust the disturbed log.

"Why not be quiet and just enjoy the fire?" asked Mother.

"I would, for my part," said Big Brother, "if Spinster would just leave it alone."

"That's right, my boy, always blame the woman," rumbled Doctor, who had been somewhat abstractedly watching the proceedings. "But it *is* true that Spinster started it—now just what makes you always want to poke fires, little girl?"

"Why, I——guess I don't know," answered Spinster slowly. "Just an impulse, I presume."

"Automatic instinctive brain functioning—that's what it is," remarked Student, who studies psychology. The Doctor laughed.

"Certainly it isn't intellect," interpolated Big Brother, with unnecessary emphasis.

"My intuition tells me that the Big One is irritated," answered Spinster, "but I won't poke your perfectly good fire any more, since you don't like it."

"Who is this, using my 'four I's,'" demanded Mentor from his chair in the shadow.

"Four *eyes,*" snorted Doctor. "I've heard of three, but never of four. What do you mean, Mentor?"

"It's the letter 'I' that I refer to, Doctor, not the organs of vision at all. Spinster mentioned 'Impulse'; Student spoke of 'Instinct'; the Boy used the word 'Intellect'; and then Spinster mentioned 'Intuition'. Those are the 'Four I's'; and to make it graphic, one might set them down *this* way"——and then Mentor described the diagram which, worked out on paper, would look something like this:—

I MPULSE
NSTINCT
NTELLECT
NTUITION } *The Four* 'I's'—

"Tell us something about them, Mentor," asked Spinster. "Yes, *do,*" added the Family, in unanimity for once.

"Well, here's a bit of psychology for you, Student, that is real and valuable," began Mentor. "It's psychology from the Theosophical point of view, of course—the only correct and synthetic standpoint in fact.

"Impulse is the first 'I' to consider; it comes from the lower, or *Kamic,* nature—no intellectual or conscious brain action in it, though naturally the brain is engaged, even if we do not realize it. Moved by the lower *Kamic* desire-nature, the working of consciousness

manifests itself in Impulse. And it is always for action, of course. One never has an Impulse to *sit still!*"

"Yes, but what *causes* it," demanded Student. "You have described the nature of the action, which is an effect, but not the *cause*."

"Good for you, Student," answered Mentor. "The cause lies in the being himself—in the Perceiver, in Consciousness. In Impulse, as in any other manifestation, we see the force of Consciousness in action. The more immediate cause—that which *you* are asking for I think—will be found in the phrase 'lack of self-control.' Does that satisfy you?"

Student nodded vigorously.

"Then my poking the fire was from lack of self-control?" asked Spinster aggrievedly.

"Yes, my dear," answered Mentor seriously, "due to that, and to *habit* formed by yourself unthinkingly, as we say, a little inconsiderateness coupled with a desire to move—and to poke."

Big Brother chuckled gleefully.

"Go on, Mentor," said Doctor. "What is the next 'I'?"

"It is Instinct," continued Mentor. "Didn't Student refer to that when she used those long words so glibly a little while ago?" You little realized, young lady, what a field of study lies behind that term. Instinct is the acquired bodily or animal experience of the species—a sort of memory that acts 'automatically', as you suggested. It's the synthetic memory of the cells of the body of the individual, or of the cells that are presently used in the service of mankind in their bodily instruments. All have been used in human bodies over and over again, and the acquired experience through ages of incarnations in bodies is now stored as memory, which manifests as what we call Instinct. Animal Instinct, as shown in the animal kingdom is similarly acquired. A lamb, for instance, which has never encountered a wolf displays fear when the wolf makes its appearance. Nothing in the lamb's life up to that moment has given it cause for fearing a wolf—yet it shows fear. But the memory of the 'lamb cells', if we can call them such, telegraphs to the lamb's brain the results of experience with wolves in other lamb embodiments; and the little animal shows fear. We sum it all up in the word 'Instinct'. Why, even the minerals, in their selective affinities, show Instinct—the experience acquired by Consciousness while manifesting in the embodiments of any particular stage of evolution that is not yet *self*-conscious."

Mentor paused thoughtfully, and then remarked, "You will doubtless see the close relation between Impulse and Instinct. They are two of the 'I's'—one might say 'the two Eyes' of the lower kingdoms functioning in human bodies, or in lower forms."

"Where does Intellect come in, Mentor?" asked Big Brother.

"That was *your* word, young man", was the rejoinder, "and you depend on it too much, I fear. Intellect is cold and hard—yes, and materialistic, it must be admitted. Unless warmed by the spirit

of Intuition, it leads to selfishness, and nowhere else. Intellect is the highest brain action, nothing more; and the brain, as you know, is merely the highest organ of the body, made up from the food we eat. There is nothing spiritual about mere intellection, no soul-wisdom in it. We associate the Intellect with the process of ratiocination, or reasoning from premises to conclusions. All beings have Intellect potentially, the higher animals manifest it rudimentally; man has developed it to a high point—and depends upon it too much, alas, as our intensely materialistic civilization demonstrates.

"And now for Intuition, the last and highest of the 'Four I's'."

"Do give us a short definition of it, Mentor," asked Mother. "I've never heard a good one."

"Well, one can call it 'Rationalized Instinct'," was the answer. "That is a short phrase which will sometimes serve, though really it is not a definitive one. Intuition is the acquired knowledge of the Soul, from experience through many incarnations—just as Instinct is the acquired knowledge of the embryonic souls of the cells, from experience in many embodiments. Man alone—together with Beings higher than man, of course—possesses Intuition. Lower classes of beings have it not, because with them *self*-consciousness has not yet been reached; and *individual* soul has not yet been acquired—for Soul is a growth, an acquirement, you know.

"Did we but take the position of Soul—thinking, speaking, acting and living from that basis—the action of Intuition would not be so rare with us as it now is. We all have the power and knowledge within, which has been acquired through thousands of incarnations as self-conscious human beings; but it rarely manifests directly, and is never at our *command,* if we think and act from the present *personal* basis we assume—as if this body, or these circumstances and surroundings, or this present life, were the *whole* of life, and represented the entirety of our experience."

Mentor paused for a moment, while the Family waited quietly for the application of the teaching that was sure to come.

"There are your 'Four I's'," he said at last—"expressed crudely enough, but sufficiently outlined to give us a basis for thinking and for application. Try to understand and restrain your Impulses; control your Instincts; use your Intellect wisely, but remember it is nothing more than brain action; listen for Intuition and follow it; but check it up by Intellect, and thus a wise balancing of the nature will be maintained.

"And now the class in psychology, *real* psychology—is finished, Student," Mentor added, with a smile.

"And I must go to bed and rest my 'Two Eyes', while I think over the 'Four I's'," chuckled Doctor.

And so the Family dispersed for the night, while Mentor sat silently by the dying fire, thinking back into the past—perhaps of one called in those days "The Greatest of the Exiles," from whose lips our friend and mentor had himself heard, for the first time in this incarnation, the story of the "Four I's".

SOME TEACHINGS OF A GERMAN MYSTIC*

V.

FROM SENSITIVE TO INITIATE.

[From the German of J. Kernning.]
Translated for The Path.

II.

RUPPERT, who had exhausted all means to help his daughter, no longer tormented himself with new remedies; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. "It is a visitation from God," he said, "and as such we must bear it patiently until He sends us help." He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. "What is that you are saying? you fool of a Court Councillor," it exclaimed.

"A little more courteous, I beg of you!" remarked that gentleman.

"Courteous to you, my vassal?" exclaimed the spirit.

"Hardly yet has it come to that!", the guest replied.

"So you think, but I know better!", the demon retorted.

"The fellow will not admit definitions into the question, he feels so certain of his case," laughed the Councillor.

"You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence."

"But I know it now, for you have told me."

"Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait,

* This article was first printed by William Q. Judge in *The Path* for August, 1888.

when you are dead you will make our acquaintance, and we shall have some sport at your expense!"

The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

"Can we not hear something from the good spirit also?", asked the Councillor's daughter. The bad spirit answered: "So long as company of our own kind is present, it cannot approach." This answer frightened the Councillor's wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend's afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, "Help her to strengthen my abiding within her!" Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, "Depart, and leave me in peace!"

The lady was horrified. When Caroline recovered herself, she said, "You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!"

"Do not fear," said her friend; "to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you."

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and

excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his roughness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the

utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and most defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her; they are part of her nature. Abnormal desires, suppressed

passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her; it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me; it is the creation of an affectedly pious, but not devout nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger."[1]

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."[2]

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[1] "Obey it as though it were a warrior."—*Light on the Path.*

[2] The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart, and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous opposition to the enemy. Your house is undermined, its foundations shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(To be concluded.)

ON THE LOOKOUT

A restricting clause in the Constitution of the State of California excludes the reading of the Bible in the public schools. Since this volume is the text-book of a dogmatic religion, or rather—of dogmatic theologies almost innumerable--the wisdom of such restriction is apparent to any truly tolerant person. But every little while somebody starts an agitation with the object of changing the present wise provision, and protests appear in the newspapers, voicing some special pleading or other, and often in the name of "tolerance" urging a course of action that would result in quite the opposite. We quote an extract from a recent editorial in the leading newspaper of one of our largest Pacific Coast cities. It is an excellent example of the kind of "logical arguments" advanced to induce a change:

> There is a restricting clause in the State Constitution which, an Attorney-General held, excludes the Bible from public schools. It has since been held that no extracts from the Bible may be read, even without comment. By a constitutional regulation California takes the position that the Holy Bible is a dangerous book to place in the hands of boys and girls, that it is so dangerous that not even a selection may be read from it, lest the mind of youth become contaminated thereby.
>
> Extracts from the works of Ingersoll, Payne and the German materialists may be read without limit. . . . But a teacher who would presume to read the Ten Commandments, the biblical story of the flood or the settlement of Palestine by the Jews would be committing a grave offense.
>
> Intolerance was once a charge against the church. It now becomes a charge against the materialist and atheists. There is no law school that does not teach the Mosaic law as the foundation of modern law relating to the possession of property. At least four of the Ten Commandments are taken as the basis for modern criminal law; but a teacher may not even read to a class in civics the history of the origin of these acts.
>
> Some of the greatest poems in our language are without meaning if one does not know the story of the Bible. No other book ever written has given so much to law and literature; yet it is the one book which is forbidden to our public schools. Good God! Think of it! The one book barred from our school children in California!
>
> During the argument before the Assembly committee it developed that the objection to reading extracts from the Bible comes in part from infidels and in part from Catholics and Jews. It has been held that if a teacher is permitted to read extracts from the Bible the way will be opened for proselyting in the schools. This could be evaded easily by having a committee composed of priests, Protestant clergymen and rabbis select extracts from the Bible which would be offensive to none of these and have such extracts published by the State in book form for optional use in the schools.
>
> It is a peculiarly constituted commonwealth in which the one book barred from the public schools is the Holy Bible. What is the matter with California? What are we going to do about it? Shall we continue to let the faddists rule?

Now isn't this kind of pleading truly delicious, with its appeal to the emotions, its pandering to the theological "safe and sane" who constitute a large majority of this paper's readers, its innocent ignoring of any other point of view? Poor children! They presumably have no homes, no parents—no other way of getting at books except through the public schools!

There are no public libraries, no Sunday-schools, no Bible-schools, no Bibles in private homes! What are we coming to! "What *is* the matter with California?" Nothing very much, Oh noble Editor, except that her children are not going to have to forget "so many things that ain't so" as some of us adults have had, and still have, to do.

It seems to us that the restriction is a wise one, because the enactment is not aimed at the Bible particularly, but against any specific form of religion being taught in the public schools; and it seems beyond question that the Bible, if used, would have a direct sectarian influence.

Information garnered by Dr. H. K. Carroll, religious statistician, in regard to the "church population" of the United States is going the rounds of the current press. One would gain the idea from the figures given that Christianity, as expounded by the various sects, was gaining ground in this country, instead of losing steadily its power and influence as is happily the case. Dr. Carroll's grand total of church membership numbers 40,016,789. The ten largest denominational groups, in order of membership, are:

1.	Roman Catholic	14,330,370
2.	Methodist	7,608,284
3.	Baptist	6,534,132
4.	Lutheran	2,454,334
5.	Presbyterian	2,171,601
6.	Disciples	1,337,450
7.	Protestant Episcopal	1,078,435
8.	Congregational	790,488
9.	Reformed	514,543
10.	United Brethren	366,877

In this connection, the *Christian Herald* (New York) states:

> "Twenty-six years ago the total number of Christian communicants in the country was 20,618,000, and the present total shows a net gain of 19,399,000, or 94 per cent. The Protestant Christians of America in full church connection have nearly doubled in a quarter of a century. In this they have greatly outstripped the rate of growth of our population. The nation's increase in population during the same period was about 39,000,000, or 61 per cent. . . .

Now this is exceedingly interesting, if true; but what real strength do the names of people on membership rolls actually give to any religious or ethical movement? Undoubtedly there are many, many thousands of people whose names are listed in the above enumerations who seldom or never go to church, and who in no way give active aid to the churches of which they are nominally members. Many leave the church and its influence without ever formally withdrawing, or securing their "papers" of demittance. In many church societies these old "dead" names are still carried on the membership rolls, the available lists from which a church "census" may be made. Every reader of this magazine undoubtedly is acquainted with numbers of people who come within this category. They have quietly "moved on," away from the old forms and ceremonies, which are so completely out of relation to the stern facts of everyday modern life. Theosophy claims some; but only comparatively few. The many modern movements which *promise much* in the way of present rewards—health and success right here and now, instead of an impossible heaven—attract many people; and there are thousands who become well-nigh *un*-religious, in the great desire for the physical and intellectual pleasures of the day. Doubtless it is better that the old molds that held men's minds in bondage be broken, even if the reaction carries them into present irreligion. On the ruins of the old edifice of cant and

superstition a newer and fairer temple will be built; and all those who, co sciously or unconsciously, helped to tear down the old will have their oppo tunity in the new—since reincarnation is the process through which t world moves on, and "causes sown each hour bring each its harvest of r sults."

That the sun is past its prime and has only 15,000,000 years to live, we statements made during a lecture in Pittsburg by Joseph McCabe, of Londo before the Academy of Science and Art, says the Philadelphia *Public Ledge* "It will be warm next summer, but the sun is fading away," he said. "It very, very old; it is past its prime of life. In 15,000,000 years it will be co and dead." We had thought that the idea that the sun was "burning up," "cooling off," had long since been abandoned by men of science, especial since Professor Tyndall wrote that, "Multiplying all our powers by millio of millions, we do not reach the sun's expenditure. And still, notwithstan ing this enormous drain in the lapse of human history, we are unable detect a diminution of his store. . . ." But here we note in this year 19 a lecturer, presumably informed concerning the latest scientific theori giving voice to the old dogma that the sun is "fading away."

Theosophists to whom the nature of the sun is a fascinating subje for consideration will recollect the series of articles printed by H. P. B. the old *Theosophist,* under the general title "Some Enquiries Suggested 'Esoteric Buddhism.'" These were later reprinted in the volume, "Fi Years of Theosophy," now obtainable, and owned by many students. One the "Enquiries" was to this effect: "Is the sun merely a cooling mass We quote a few extracts from a somewhat voluminous reply:—

> Were the sun "a cooling mass," our great life-giver would ha indeed grown dim with age by this time. . . . The Adepts . . deny most emphatically: (*a*) that the sun is in combustion, in any ord nary sense of the word; or (*b*) that he is *incandescent,* or even *bur ing,* though he is *glowing;* or (*c*) that his luminosity has already beg to weaken and his power of combustion may be exhausted within given and conceivable time; or even (*d*) that his chemical and physic constitution contains any of the elements of terrestrial chemistry in a of the states that either chemist or physicist is acquainted with. . . The sun is . . . the storehouse of our little cosmos, self-generati its vital fluid, and ever receiving as much as it gives out . . . whi there is one man left on the globe, the sun will not be extinguishe

But readers of this will want to turn to the article itself and read f themselves. Meantime a quotation of one statement from the same artic might be a handy thing to have in one's mind when confronted with an asse tion like that of Mr. McCabe's, as quoted at the beginning of this item— . . . it is sufficient to make a *résumé* of what the solar physicists *do n know,* to gain conviction that they are as far as ever from a definite know edge of the constitution and ultimate nature of the heavenly bodies."